Al-Jadwa
Jurnal Studi Islam
e-ISSN: 2808-4128
p-ISSN: 2809-2783

Al-Jadwa: Jurnal Studi Islam
Vol. 4 No. 2, March 2025, 284-297
https://ejournal.uiidalwa.ac.id/index.php/al-jadwa/

The Implementation of the Book "Washoya Al-Abaa' lil Abnaa'" in Improving Ethics in *Madrasah*

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DOI: 10.38073/aljadwa.v4i2.2598

Received: February 2025	Revised: March 2025	Accepted: March 2025	Published: March 2025

Abstract

Madrasah institutions are often perceived to lag behind state education, yet they possess unique characteristics that foster religious knowledge and ethical development in students. The "Washoya Al-Abaa' lil Abnaa'" book serves as an essential teaching resource aimed at improving student ethics within the Islamic educational framework. This study aims to explore the implementation of the Washoya book and its impact on enhancing student ethics at *Madrasah* Ittihadzul Mudzakkirin. Using a qualitative descriptive approach, data were collected through interviews and documentation from teachers, students, and the community. The findings reveal that the Washoya book promotes good behavior among students, demonstrating significant ethical improvement both within the *madrasah* and the wider community. Supporting factors include strong collaboration among educators and guidance from leadership, while inhibiting factors arise primarily from influences outside the learning environment. Community feedback underscores the effectiveness of these ethical teachings, suggesting that students are adopting better practices influenced by the book's content. This research contributes to the understanding of ethical education in Islamic institutions and highlights the importance of ongoing development in the study of the Washoya book.

Keywords: *Washoya Al-Abaa' lil Abnaa', Ethical Education, Character Development, Islamic Education, Madrasah*

INTRODUCTION

Madrasah, as an Islamic educational institution managed by the Department of Religious Affairs,[1] has, for a long time, been perceived as having lower quality by some segments of society. It is viewed that institutions within *Madrasah* are always lagging

[1] Sri Haningsih, "Peran Strategis *Pesantren*, *Madrasah* Dan Sekolah Islam Di Indonesia," *El-Tarbawi* 1, no. 1 (2008): 28, https://doi.org/10.20885/tarbawi.vol1.iss1.art3.

How to Cite this Article
Rosid, Fathor, Waqi'atul Masrurah, Robiatul Adawiyah, Zainal Abidin, Hamdani Hamdani, and Ahmad Sunawari Long. "The Implementation of the Book "Washoya Al-Abaa' Lil Abnaa'" in Improving Ethics in Madrasah." *Al-Jadwa: Jurnal Studi Islam* 4, no. 2 (March 31, 2025): 284–97. https://doi.org/10.38073/aljadwa.v4i2.2598.

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behind state education. However, *Madrasah* has distinct characteristics that can produce students who are proficient in religious knowledge and are deeply rooted in the education of faith. *Madrasah* education has its advantages that are not possessed by general institutions; besides directing the learning system based on religious principles, the *Madrasah* system also emphasizes how to educate its students. Therefore, students entering *Madrasah* education possess superior religious knowledge compared to those studying in general educational institutions. The superiority referred to includes their religious knowledge, ethics, and psychomotor aspects. Thus, it is not surprising that *Madrasah* produces many religious students because the focus of *Madrasah* is on the aspects of ethics and positive behavior of the students.

Ethics, in general, can be understood as polite behavior exhibited by an individual. In the context of *madrasah* education, ethics refers to how students act, known as "*andhep asor*." According to Taufiqurrohman, character-based education in Islam aims to develop students' intelligence in their thinking, attitudes, and behaviors that reflect good values, which shape their identity and how they interact with God, themselves, their peers, and their surroundings, showing their role as servants and representatives of Allah.[2] *Madrasah* institutions are responsible for creating ideal students, particularly regarding their behavior.

Some evident crises in moral education that we frequently encounter are the lack of respect or politeness toward teachers (educators) or elders.[3] Such behavior is due to the insufficient attention of educators in conceptualizing the learning system for their students; most educators only perceive their role in education as teaching, whereas the concept of education should facilitate both *tarbiyah* and *ta'lim*, which mean education and teaching. This indicates that the primary duty of a teacher is to educate, followed by teaching. Educating students who are already knowledgeable is far more challenging than educating those who are not, thereby establishing that the fundamental concept of education is to educate first before entering the realm of teaching. One very crucial aspect of the education process that must be instilled in students is good ethics.

Ethics itself is one of the teachings of Islam that every Muslim individual must possess in their daily lives. Ethics is a focal point in life since it pertains to how one behaves and interacts with others in everyday contexts.[4] Ethics can be behavior and other social aspects, like speech. In the context of education, ethics becomes a goal and target for institutions to develop within students; so in *Madrasah*, there are role models where part of the assessment focuses on the attitudes of learners during their time at the institution.

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[2] Taufiqur Rahman and Siti Masyarafatul Manna Wassalwa, "Implementasi Manajemen Pendidikan Karakter Dalam Pembinaan Akhlak Peserta Didik," *Jurnal Pendidikan Islam Indonesia* 4, no. 1 (2019): 3, https://doi.org/10.35316/jpii.v4i1.175.

[3] Rony Rony and Siti Ainun Jariyah, "Urgensi Pendidikan Karakter Dalam Membentuk Akhlak Peserta Didik," *Tafkir: Interdisciplinary Journal of Islamic Education* 1, no. 1 (2021): 80, https://doi.org/10.31538/tijie.v1i1.18.

[4] Yoke Suryadarma and Ahmad Hifdzil Haq, "Pendidikan Akhlak Menurut Imam Al-Ghazali," *At-Ta'dib* 10, no. 2 (2015): 362, https://doi.org/10.21111/at-tadib.v10i2.460.

Good (noble) ethics do not arise by themselves, nor are they merely inherited from their roots; rather, these ethics require a long process, namely through access to moral education.[5] One way to enhance the ethics of students is through the selection of teaching materials. Teachers can introduce ethics through the materials presented, one of which is the book "Washoya Al-Abaa' lil Abnaa'," or often referred to as the Washoya book. The book "Washoya Al-Abaa' lil Abnaa'" is a work by Sheikh Muhammad Syakir, originally from Alexandria, Egypt, written in the year 1326 AH or 1907 AD. This book contains the teachings a teacher gives his students regarding ethics.[6] Almost all *madrasah* institutions choose the Washoya book as teaching material for their students because they consider the lessons in the Washoya book still relevant to be taught and applied in the school environment, especially in institutions like *Madrasah* Ittihadzul Mudzakkirin.

Based on preliminary field observations, *Madrasah* Ittihadzul Mudzakkirin is located in Murtajih Village, Pademawu District, Pamekasan Regency. This *madrasah* fundamentally teaches various branches of religious knowledge by utilizing learning materials from classical books written by charismatic scholars whose knowledge remains relevant and can be taught and applied in contemporary times. Additionally, *Madrasah* Ittihadzul Mudzakkirin grapples with the challenge of instilling ethics, aiming to uphold the institution's uniqueness. One of the efforts made at *Madrasah* Ittihadzul Mudzakkirin is teaching students using the book "Washoya Al Abaa' lil abna'," authored by Sheikh Muhammad Syakir, which in general examines how students should behave towards their teachers.

Research on moral education in the Washoya book has been conducted previously, such as studies by Syahruramadan et al. related to the implementation of the Washoya book in character education.[7] Sari et al. concerning moral education from the perspective of Sheikh Muhammad Syakir in the Washoya book,[8] Liana and Fariq on the values of moral education from the perspective of Sheikh Muhammad Syakir Al-Iskandari in the Washoya Al-Abaa' lil Abnaa' book,[9] Arifin et al. on internalizing the

[5] Bahroin Budiya, "Konsep Pendidikan Khuluqiyah Dalam Prespektif Kitab Washoya Al Abaa'Lil Abna'untuk Menanggapi Pendidikan Era Industri 4.0," *Attaqwa: Jurnal Ilmu Pendidikan Islam* 16, no. 1 (2020): 96, https://doi.org/10.54069/attaqwa.v16i1.61.

[6] Mochammad Tomy Prasojo, "Konsep Pendidikan Akhak Dalam Kitab Washoya Al Abaa' Karya Syech Muhammad Syakir Al Iskandari" (2017).

[7] Syahruramadan, Ika, and Repa Hudan Lisalam, "Implementasi Pembelajaran Kitab Washoya Al-Abaa'i Lil Abnaa'i Terhadap Pendidikan Karakter Santri Kelas XI Di *Pondok pesantren* Al-Asmaniyah Kp. Dukuh Pinang," *Geneologi PAI: Jurnal Pendidikan Agama Islam* 11, no. 1 (June 28, 2024): 103–12, https://doi.org/10.32678/geneologipai.v11i1.10071.

[8] Auliana Fitri Intam Mutiara Sari, Undang Ruslan Wahyudin, and Taufik Mustofa, "Pendidikan Akhlak Peserta Didik Perspektif Syekh Muhammad Syakir Dalam Kitab Washoya Al Abaa Lil Abnaa," *TA'LIMUNA: Jurnal Pendidikan Islam* 11, no. 2 (October 1, 2022): 108–18, https://doi.org/10.32478/talimuna.v11i02.1044.

[9] Risma Liana and Wan Muhammad Fariq, "Nilai-Nilai Pendidikan Akhlak Perspektif Pemikiran Syekh Muhammad Syakir Al-Iskandari Dalam Kitab Washoya Al-Abaa' Lil Abnaa'," *MANIFESTO Jurnal Gagasan Komunikasi, Politik, Dan Budaya* 1, no. 1 (September 6, 2023): 60–69.

Washoya book,[10] Waldi discusses the educational values found in the Washoya book,[11] Qosim and Chakim explore how the Washoya book transforms moral education,[12] Basarrudin explores the values of character education in the Washoya book,[13] and Alwi and Lessy conduct a study on children's moral education in the Washoya book.[14] However, different from previous studies, this research will not only examine the implementation of the Washoya book and moral education but will also explore supporting and inhibiting factors, as well as forms of success in learning from the Washoya book to improve student ethics.

METHOD

The method used is qualitative, with a descriptive approach.[15] In descriptive research, the data collected consists of words and images and not numerical figures. Additionally, all data is compiled to form a key to what has been researched. The researcher attempts to present what happens in the field and recounts what was obtained in the study. This research uses a qualitative approach because the researcher aims to descriptively explain how the implementation of the Washoya book in enhancing student ethics operates.

Data sources are the subjects from which the data is obtained.[16] Primary data refers to data collected directly from first-hand sources.[17] In this study, primary data was obtained from the Head of *Madrasah* Ittihadzul Mudzakkirin, teachers, students, and the community. Meanwhile, secondary data used in this research includes anything that supports the completion of this study, such as relevant literature, school documentation data like the school profile, vision and mission, teacher data, and other documents related to the research object.

The data collection techniques used in this study involve gathering data through interviews and documentation.[18] Data analysis is conducted through data reduction,[19]

[10] Pipin Hasan Arifin, Surya Hadi Darma, and Dyah Wulandari, "Internalisasi Kitab Washoya Al-Abaa Lil Abnaa Dalam Membentuk Akhlak Santri," *Jurnal Riset Agama* 3, no. 1 (January 25, 2023): 33–49, https://doi.org/10.15575/jra.v3i1.23517.

[11] Irfa Waldi, "Nilai-Nilai Pendidikan (Analisis Terhadap Kitab Washaya al-Aba'i Li al-Abna')," *Ihya Al-Arabiyah: Jurnal Pendidikan Bahasa Dan Sastra Arab* 5, no. 1 (January 1, 2019): 95–110, https://doi.org/10.30821/ihya.v5i1.5323.

[12] Nanang Qosim and Muhammad Abdul Chakim, "Transformasi Pendidikan Akhlak Santri Melalui Pembelajaran Kitab Washaya Al-Abaa' Lil Abnaa' Di *Pondok pesantren* Salafiyah Syafi'iyah Seblak Jombang," *Al-Furqan : Jurnal Agama, Sosial, Dan Budaya* 3, no. 4 (August 2, 2024): 1889–1902.

[13] Muhammad Basarrudin, "Nilai Pendidikan Karakter Dalam Kitab Washaya Al-Aba' Li Al-Abna Karya Muhammad Syakir Al-Iskandari," *CBJIS: Cross-Border Journal of Islamic Studies* 6, no. 1 (June 30, 2024): 79–97, https://doi.org/10.37567/cbjis.v6i1.3058.

[14] Mohammad Cholil Alwi and Zulkifly Lessy, "Pendidikan Akhlak Anak Dalam Kitab Washaya Al-Aba' Li al-Abna | JIIP - Jurnal Ilmiah Ilmu Pendidikan," *JIIP - Jurnal Ilmiah Ilmu Pendidikan* 7, no. 8 (2024): 7758–65, https://doi.org/10.54371/jiip.v7i8.4865.

[15] Lexy J. Moleong, "Metode Panelitian Kualitatif," in *Bandung: PT Remaja Rosdakarya*, 2014, 248.

[16] Suharismi Arikunto, "Prosedur Penelitian Suatu Pendekatan Praktik," in *Jakarta: Rincka Cipta*, 2013, 172.

[17] Sugiyono, "Metode Penelitian Kuantitatif, Kualitatif, Dan R&D," in *Bandung: Alfabeta*, 2016, 137–38.

[18] Buna'i, "Buku Ajar Metodelogi Penelitian," in *Pamekasan:Stain Pamekasan Prees*, 2006, 101.

[19] Moleong, "Metode Panelitian Kualitatif."

presenting data,[20] and drawing conclusions. Then, data validity checks are performed through prolonged engagement, where the researcher immerses themselves in the location for a sufficient duration to detect and account for any distortions that may contaminate the data,[21] as well as triangulation for the purpose of verification or as a comparison to the data.[22]

RESULTS AND DISCUSSION

The Implementation of the Washoya Book in Enhancing Ethics at *Madrasah* Ittihadzul Mudzakkirin

The book "Washoya Al-Abaa Lil Abna" is oriented towards moral education, both between humans and Allah, as well as among humans in their societal interactions.[23] This book not only provides an understanding of what ethics is, how good ethics is defined, and so forth, but it also contains the teachings and advice of a teacher to his students.[24] Therefore, it is essential that this Washoya book serves as a specific reference, especially in improving the ethics of students.

As a religious educational institution, *pesantren* (Islamic boarding schools) represent an ideal environment for shaping the ethics of students, based on the principle and belief that good ethics are more important than knowledge (politeness is valued higher than intelligence). This is why, in *pesantren*, the most prioritized aspect is the ethics of the students. Thus, *pesantren* do not only have the obligation to impart knowledge (cognitive) but also have a duty to improve the students' behavior (affective). This obligation applies not only to a specific *pesantren* but to all *pesantren*, including *Pondok pesantren* Ittihadzul Mudzakkirin.

Pondok pesantren Ittihadzul Mudzakkirin teaches the Washoya book as an effort to enhance ethics; this book is taught at its *Madrasah*, which is currently led by *Kiai* Imam Bukhori as the Head of the *Madrasah*. According to him:

> "*We highly uphold the value of ethics; nothing is more important than ethics. Students can be honored or criticized based on their ethics. I do not want my students to have poor ethics. Therefore, we undertake efforts to shape these ethics by teaching them about ethics from the Washoya book. Even though this book is classical, its teachings can change my students' behavior for the better. I also hope that through the learning of this Washoya book, students studying here will be able to maintain their behavior, especially towards their parents and the*

[20] Sugiyono, "Metode Penelitian Kuantitatif, Kualitatif, Dan R&D."
[21] Moleong, "Metode Panelitian Kualitatif."
[22] Bachtiar S. Bachri, "Meyakinkan Validitas Data Melalui Triangulasi Pada Penelitian Kualitatif," *Jurnal Tekhnologi Pendidikan* 10, no. 1 (2010): 56.
[23] Umi Salamah, "Nilai Pendidikan Akhlak Menurut Syeikh Muhammad Syakir Al Iskandar Dalam Kitab Washaya Al Aba'lil Al Abna'" (Undergraduate Thesis, Semarang, Universitas Islam Sultan Agung, 2023), https://repository.unissula.ac.id/30451/.
[24] Muhammad Khoiruddin, "Kontribusi Pengajaran Kitab Washoya Al-Aba' Lil Abna' Karya Syekh Muhammad Syakir Di *Pondok pesantren* Roudlotusy Syifa' Dalam Upaya Pembentukan Karakter Islami Peserta Didik Tahun Pelajaran 2022/2023" (2023).

community later on."

Learning about ethics actually involves a neutral term, wherein ethics has two directions: good ethics and bad ethics. If a person's behavior is deemed good or polite, it is referred to as *al-akhlaq al-karimah* (noble ethics), whereas if the ethics are poor, it is referred to as *al-akhlaq al-madzmumah* (blameworthy ethics).[25] In this regard, it is also important to know the criteria of ethics: First, an action must be carried out continuously; if it is done only once, it cannot be considered ethics. Second, the action performed should not be based on assumptions, thoughts, or considerations; actions that require such processes are not referred to as ethics.[26] Zamroni's perspective is based on the view of Imam Al-Ghazali, who stated that:

الْخُلُقُ عِبَارَةٌ عَنْ هَيْئَةٍ فِي النَّفْسِ رَاسِخَةٍ عَنْهَا تَصْدُرُ الْأَفْعَالُ بِسُهُولَةٍ وَتَسُرُّ مِنْ غَيْرِ حَاجَةٍ إِلَى فِكْرٍ وَرُوِيَّةٍ فَإِنْ كَانَتِ الْهَيْئَةُ بِحَيْثُ تَصْدُرُ عَنْهَا إِلَّا فَعَالُ الْجَمِيلَةُ الْمَحْمُودَةُ عَقْلًا وَشَرْعًا سُمِيَتْ تِلْكَ الْهَيْئَةُ خُلُقًا حَسَنًا وَإِنْ كَانَ الصَّادِرُ عَنْهَا الْأَفْعَالُ الْقَبِيحَةُ سُمِيَتِ الْهَيْئَةُ الَّتِي هِيَ الْمَصْدُرُ خُلُقًا سَيِّئًا

Meaning: "*Ethics is a state of (the soul) that produces actions or practices easily, without the need for thought and consideration. If this state is such that it results in good deeds, meaning actions that are deemed good according to reason and Islamic law, then it is referred to as good ethics. Conversely, if the actions that arise from this state are blameworthy, then it is called bad ethics.*"[27]

The sensitivity of the head of the *Madrasah* to good ethics is an ideal characteristic of a leader within the institution. This is because affective attitudes are one of the objectives of education, and the Washoya book, focusing on ethics, serves as a teaching resource that is taught within *Pondok pesantren* Ittihadzul Mudzakkirin. The learning process of the Washoya book is explained by *Kiai* Moh. Mansur, who states,

> "*The teaching process is conducted using the lecture method, as the content of this book indeed consists of such teachings, including knowledge about ethics. After I feel it is sufficient to explain the book, I then open the floor for questions from my students. There, the students inquire about how ethics (tengka) relate to their environment, as the patterns of discussing ethics within this context are not the same. There are many characteristic behaviors of tengka in Madura, and I always remind my students about how to behave towards their parents, teachers, society, and even strangers; this is an effort we make in cultivating ethics according to the explanations in the Washoya book*."

The Washoya book has twenty teaching themes, including: a) Advice from the teacher to the student, b) Commands to be God-fearing, c) Rights and obligations to Allah and His Messenger, d) Rights and obligations to parents, e) Rights and obligations to

[25] Samsul Munir Amin, "Ilmu Akhlak," in *Jakarta: Amzah*, 2022, 6.
[26] Amin Zamroni, "Strategi Pendidikan Akhlak Pada Anak," *Sawwa: Jurnal Studi Gender* 12, no. 2 (2017): 247–48, https://doi.org/10.21580/sa.v12i2.1544.
[27] Zamroni.

friends, f) Manners in seeking knowledge, g) Manners in studying, revising, and discussing, h) Manners in sports and walking in public, i) Manners in gatherings and sermons, j) Manners in eating and drinking, k) Manners in worship and entering the mosque, l) The virtue of honesty, m) The virtue of trustworthiness, n) The virtue of self-restraint, o) The virtue of preserving one's dignity, preventing desires and honoring oneself, p) Gossip, slander, resentment, envy, and arrogance, q) The virtue of repentance, fear, hope, and patience with gratitude, r) The virtue of doing good deeds and earning sustenance accompanied by reliance (*tawakkal*) and self-denial (*zuhud*), s) The virtue of sincere intentions for the sake of Allah in every deed, t) Final advice.[28] These themes serve as the foundation for *Kiai* Moh. Mansur to teach his students, employing the lecture method, where *Kiai* provides the teachings in the book to his students.

In this context, the teacher provides instruction on the Washoya book, and students have the right to apply this in their environments and to obey their teachers. A student's obedience to their teacher is a legitimate encouragement to become a complete student (*santri*).[29] The formation of ethics must begin with the willingness from within oneself; however, students must also follow their teachers as a form of respect to gain beneficial knowledge.

The formation of ethics is understood as an effort made by the teaching teacher to correct any wrongdoings and to demonstrate what is right. Addressing ethical issues using the Washoya book is the approach adopted by Ittihadzul Mudzakkirin's teachers to cultivate students who not only possess intellectual and religious understanding but also excel in manners and behavior, especially in social interactions. It is evident that good ethics will enhance the reputation of the *pesantren*. In this regard, students also provide insight into how their teachers instruct the Washoya book, stating: "*In teaching us, the teachers always encourage us to cultivate ethics among one another. The teacher provides concrete examples about everyday life during the explanations*."

By encouraging and reminding students to maintain their behavior, it constitutes one of the efforts made at *Pondok pesantren* Ittihadzul Mudzakkirin.[30] The formation of ethics through taking lessons from the classical texts to be practiced in daily life is essential to align the teaching of the Washoya book with the behaviors commonly practiced within the community. Ethics play a crucial role both personally and socially.

The above description indicates that the effort to form ethics is carried out by teaching the substance of the Washoya book in relation to the daily life patterns of students. This is done through a lecture teaching method, which also provides students with the opportunity to ask questions if they do not understand the explanations provided

[28] Softly Ferin, "Pendidikan Anak Perspektif Syaikh Muhammad Syakir Al-Iskandari Dalam Kitab Washoya al-Aba' lil Abna'" (Undergraduate Thesis, Medan, Universitas Islam Negeri Sumatera Utara, 2021), http://repository.uinsu.ac.id/15009/.

[29] Sayyidah Syaehotin and Akhmad Yunan Athoâ€™illah, "Taâ€™dzim Santri Kepada *Kiai* (Studi Makna Penghormatan Murit Kepada Guru Di *Pesantren*)," *Al Qodiri : Jurnal Pendidikan, Sosial Dan Keagamaan* 18, no. 1 (April 6, 2020): 240–48.

[30] Qosim and Chakim, "Transformasi Pendidikan Akhlak Santri Melalui Pembelajaran Kitab Washaya Al-Abaa' Lil Abnaa' Di *Pondok pesantren* Salafiyah Syafi'iyah Seblak Jombang."

by the instructor. The teaching of advice and reminders regarding students' behavior is integral during lessons, and this instruction significantly helps in shaping students' attitudes to direct their behavior toward improvement.

Forms of Success in the Learning of the Washoya Book in Enhancing Ethics

Every effort will bear results, particularly in the endeavor to shape ethics through the learning of the Washoya book. If the question is about the forms of success, it indirectly discusses good ethics (*al-akhlak al-karimah*). Can students change their behavior after learning? Can students apply the guidance found in the book? These questions can certainly be answered by observing the improvement in the students' ethics.[31] The efforts to shape ethics also indirectly represent the aims of Islamic education, which fundamentally exists as a conscious effort to produce good individuals. The process of educating students through the teaching of the Washoya book reflects a harmony between what is learned and the expected outcomes, as the most basic rationale is that the Washoya book is centered on ethics. Therefore, based on this alignment, the study of how to form ethics has a primary foundation that is derived from the core teachings of the ethics book itself.

In explaining the forms of success in shaping ethics, it is inherently subjective, as it involves estimates of truth and development. Researchers received information from the head of Ittihadzul Mudzakkirin about the forms of success achieved through the learning of the Washoya book, stating,

> "*The results of our efforts can be seen directly in how students behave when meeting their teachers, how they interact with their parents, and even within this environment, when students encounter their teachers, they tend to greet them with a handshake or bow as the teacher passes by. You can observe this here yourself; I believe this represents the success of the efforts made by us and the teachers*."

Teachers need to habituate their students to good behavior, meaning that teachers must implement the knowledge provided.[32] This application then leads to success in the formation of ethics in relation to the Washoya book. This means that the Washoya book taught to students is not merely a theoretical delivery or an explanation of ethical concepts in the book but involves follow-up actions on how to practice that knowledge in real life.

In the formation of ethics, it is essential to follow the customs prevalent in their environment or to adapt to the lifestyle of the individuals themselves.[33] First, the customs of the environment refer to social activities acknowledged as social community norms. Within the context of *Pondok pesantren* Ittihadzul Mudzakkirin, this is often referred to as *tengka*, which represents a set of social living rules typical of Madura recognized as good behavior in social life. For example, this includes bowing when meeting a teacher, showing respect to parents, and so on. Second, individual living habits refer to activities

[31] Nur Hasanah Ismatullah, "Internalisasi Nilai-Nilai Keislaman Dalam Membangun Karakter Akhlakul Karimah Peserta Didik," *Tarbiyatu Wa Ta'lim: Jurnal Pendidikan Agama Islam* 1, no. 1 (2019): 60.
[32] Moh. Rivaldi Abdul et al., "Pembentukan Akhlak Dalam Memanusiakan Manusia: Perspektif Buya Hamka," *Jurnal Pendidikan Islam Dan Budi Pekerti* 1, no. 1 (2020): 99.
[33] Arief Wibowo, "Berbagai Hal Yang Mempengaruhi Pembentukan Akhlak," *Suhuf* 28, no. 1 (2016): 96.

that each person finds enjoyable without any coercion (a pure lifestyle) in their interactions with others, which they repeat.

In the context of students' habits, the patterns of customs as evidence of success can be observed when they display behavior based on the ethical patterns defined in the Washoya book and evident in their customary environment known as *tengka*. In formulating this, *Kiai* Moh. Mansur explained the forms of success pertaining to his students' *tengka*, stating,

> "*Actually, the success of learning from this book cannot be predicted because human nature is dynamic (constantly changing). However, even if it cannot be calculated, efforts are still made through habituation. As far as I see, especially in this school environment, the students' manners are already good; they are able to adapt to the learning obtained from the Washoya book. For example, in the way they drink, in how they interact with their teachers during class, and much more, although it may not be done 100% by all students*."

This indicates that there has been progress after they learned; it also suggests that education is a significant factor in the ethical development of students at *Pondok pesantren* Ittihadzul Mudzakkirin. Education can change and determine students' behavior.[34] The success of ethical formation in the Washoya book is also conveyed by the community in Murtajih surrounding the *Pondok pesantren* Ittihadzul Mudzakkirin. Mr. Ruddin remarked,

> "*The ethics of the students studying at the Madrasah are indeed very good; when they pass by in front of my house, they always greet us while we sit. We respond, 'nggih yatoreh' (yes, thank you). However, some of them run after school, but those are not students; they are children from outside who study here*."

In contrast, Mrs. Ika stated,

> "*The ethics of the students here are good; they quickly mingle with the locals. Usually, these children greet us, ask about what we are doing, and some children enjoy mingling. They also speak politely when communicating with us*."

Based on the remarks above, it is clear that the success of ethical education through the Washoya book is demonstrated by the interview data indicating the successful learning outcomes in the students. Teachers bear a significant responsibility in shaping ethics, and this responsibility influences the expected outcome: the formation of students' ethics can experience improvement toward becoming better individuals.

In further elaborating on these efforts, it is crucial to recognize that the formation of good ethics is not solely the responsibility of the educators but also requires active engagement from the students themselves. Students must take ownership of their learning

[34] Wibowo; Nada Shofa Lubis, "Pembentukan Akhlak Siswa Di *Madrasah*: Kontribusi Lingkungan Sekolah, Kompetensi Guru, Dan Mutu Pendidikan," *Jurnal Pendidikan Agama Islam Al-Thariqah* 7, no. 1 (2022): 138, https://doi.org/10.25299/al-thariqah.2022.vol7(1).8847.

and be motivated to embody the teachings from the Washoya book in their daily lives. This cooperation between teachers and students creates an environment conducive to developing a strong ethical foundation.

Moreover, the integration of community feedback plays a vital role in understanding the impact of the educational practices employed at *Pondok pesantren* Ittihadzul Mudzakkirin. The positive insights from local community members about the behaviors of the students serve as external validation for the effectiveness of the ethical education being imparted. This communal perspective affirms that the teachings, as presented in the Washoya book, have transcended the classroom, influencing students' interactions within their households and broader social circles.

The ongoing reinforcement of ethical behaviors through practical applications, community interactions, and continuous learning from the Washoya book equips students with essential moral principles. As they navigate various situations in life, these principles guide their actions and decisions, fostering a strong sense of responsibility, respect, and compassion towards others.

In conclusion, the success of implementing the Washoya book in enriching students' ethics at *Pondok pesantren* Ittihadzul Mudzakkirin can be seen through observable behavioral changes, positive community feedback, and the gradual internalization of ethical teachings by the students. This holistic approach not only fulfills the educational objectives outlined by the institution but also contributes to the greater goal of nurturing well-rounded individuals ready to engage constructively with their communities.[35] The commitment of both teachers and students to uphold and practice the principles learned from the Washoya book ultimately lays a solid foundation for ethical development that extends beyond the confines of the classroom into every aspect of the students' lives.

Supporting and Inhibiting Factors in Learning the Washoya Book to Enhance Ethics

Behind any success in character development efforts lie supportive factors. Conversely, the failure of such initiatives is often rooted in elements that obstruct progress, including the enhancement of ethics through the study of the Washoya book. Data regarding the supporting and inhibiting factors affecting students' ethical improvement in learning the Washoya book was obtained from the Head of *Madrasah* Ittihadzul Mudzakkirin, *Kiai* Imam Buchari, who stated:

> "*The supportive factors for improving ethics are indeed a warning from KH. Nawawi Munakib, the caretaker, who emphasizes the importance of prioritizing ethical education for students here. In addition to this, teachers also work together to address students who exhibit poor behavior towards their peers or others. Lastly, there is the learning of the Washoya book, which, as its content is focused on ethics*."

[35] Siti Halimah, "Upaya Guru Dalam Pembentukan Akhlak Anak Di Raudlotul Athfal Baipas Roudlotul Jannah Kota Malang," *Jurnal Dewantara* 1, no. 1 (2019): 4.

This data is corroborated by interviews with *Kiai* Moh. Mansur, who provided similar information as the Head of the *Madrasah*. *Kiai* Moh. Mansur stated: "First, because of our intention for the sake of Allah, then we received directive guidance from the leaders of the *pesantren*." This means that the supporting factors for the successful enhancement of students are driven by motivation from the foundation (caretakers of the *pesantren*), making it a primary priority for teachers to carry out the caretakers' mission regarding the focus on student behavior, especially given the presence of special books like the Washoya, which teaches ethics.

In line with the views of Lathifatul Izzah and M. Hanip, there are five factors that support ethical improvement. First, religious education oriented towards ethics. Second, the availability of complete facilities that support the practice of ethical behavior. Third, the regulations of the *pesantren*. Fourth, the enthusiasm of both educators and students. Fifth, a comfortable, safe, and quiet environment, away from distractions.[36] *Kiai* Imam Buchari also mentioned some inhibiting factors, stating: "*The influence of friends outside can sometimes hinder our efforts; we often remind students to choose their friends wisely, those who can lead them towards goodness*."

According to *Kiai* Moh. Mansur, *"One of the biggest hindrances is indeed the nature of the students themselves, who may not desire to improve*." This implies that a significant obstacle to student improvement can be a lack of self-motivation; thus, willingness becomes one of the reasons why students do not change for the better, even after learning the Washoya Al-Abaa Lil Abnaa book. The goal of ethical development is for students to become good individuals in accordance with Islamic teachings,[37] as this is essential for providing a model of behavior that aligns with the customs of the environment in which they reside.

CONCLUSION

The implementation of the "Washoya Al-Abaa' lil Abnaa'" book at *Madrasah* Ittihadzul Mudzakkirin is carried out like regular educational activities, where teachers explain the material and students engage in discussion. The success of this implementation is reflected in the emergence of good behavior, indicating progress, both within the *Madrasah* environment and in the broader community. Supporting factors for the implementation of the Washoya book include strong support from various parties and effective collaboration among teachers. On the other hand, the inhibiting factors include influences outside of learning hours that may affect students' behavior and ethical development. It is hoped that the findings of this research can be further developed by researchers and knowledge developers related to the same subject of Washoya book learning. It is recommended to conduct more detailed studies that provide insights into

[36] Lathifatul Izzah and M Hanip, "Implementasi Pendidikan Akhlak Dalam Pembentukan Akhlak Keseharian Santri Sunan Gunung Jati Gesing Kismantoro Wonogiri Jawa Tengah," *Literasi* 9, no. 1 (2018): 74–75.

[37] Eva Irawati, "Peran *Pondok pesantren* Dalam Pembentukan Akhlak Santri Di *Pondok pesantren* Baitulkirom Desa Mulyosari Kecamatan Tanjungsari" (Undergraduate Thesis, Lampung, Institut Agama Islam Negeri Metro, 2018), https://repository.metrouniv.ac.id/id/eprint/2847/.

effective learning strategies for the Washoya book, which can lead to positive changes in students' behavior and ethics.

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